The Anabaptists
LYING WONDER, &c.
Returned upon Themselves

TO be tedious or prolix in Observation of the Wayes and Methods the Anabaptists *have trodden in or observed to bring out their pretended Prodigy, might be as* Erksom *to the Reader, as 'twould be* Inconvenient *to pretermit, and not at all to take notice of them; therefore in short,*

THis Story of theirs was near as hot about six years last past, but then upon enquiry made of their Master *Ralph Tanner*, the pretended Preacher of the Gospel, and *Richard Anderson*, one of his People, it was found a feigned Imagination, and ever since has seemed to be buryed in Ashes, until *February* last, as their Narrative gives account: *B. Morley*, a Visitor of their Churches, brought the old Story as new News to Town, ushering it in as a *PASSAGE OF PROVIDENCE SINCE HIS LAST BEING IN LONDON*, as having it from *R. F.* own mouth, whom he terms, as a Credit to his Story, an Elder of his Church.

Thereupon *John Green*, *Feb.* 12. 1671. upon his Brethrens pressure writes to *R. F.* acquaints him, That this new *vampt Story* is affirmed to be a *forged Lye of the Independant*

dant and Baptist People, which he will not believe, but rather a *Land-Mark of Providence* to advise a deluded People.

This Letter was not a Corrisive sufficient to produce a true Relation, but *Ralph James* thereupon promised him one so soon as he could re-collect or inform himself.

Therefore this zealous *London* Brother, *J. G.* finding the *fact* kept not pace with his *Envious Desires*, dispatched a second Epistle on the 10th of *March*, 167⅔. with strong Arguments, how much of Concernment this piece of *Fuggle* would add to their Cause, viz. *A Decision of the great Controversie, Strength to the Weak Hands and Feeble Knees of his poor people; the eminent Finger of Heaven; an eminent Handy-work to strengthen their hands, &c.* and concludes with a desire of the Reason, *Why this great Handy-work of God had been so long conceal'd from publication?* with an Admiration, *That it hath not been more called of, and openly spread in every Place, to the Honour of God, and deterring of poor ignorant People!*

Thus this *Hypocritical Generation* Boy up one another in their *fictitious Imaginations*, attributing to each other, and to their refuge of Lyes, Epithites exceeding the very Expressions of God's holy Prophets to any one Miraculous Handy-Work of the Lord, in any Age or Generation past.

It appears, that the 17th of the Moneth following, he returns Answer, That he had published the Narrative at that present; but saith not a word when that present was, but proceeds to tell us, "That a slavish Fear possessed "him, which prevented his sooner publication thereof.

Answ. *And certainly Fear shall surprize the Hypocrite, and Shame shall be over the Head of the Transgressor.*

He proceeds, "Thinking that my Friends and others,

"that

" that had ſeen it, would have thought that I had gloryed " in it.

Anſw. *A Guilty Conſcience ſtood not in need of an Accuſer; and hadſt thou kept to the Reproofs thereof, to this day hadſt thou been ſilent*; and certainly it might have gained the more credit in the World, had it come from ſome of the pretended *Credible Perſons, Eye and Ear Witneſſes of the Fact*, as in the Front of the *Libel* its avered there were, although not any ſuch thing appears in their whole Treatiſe; but the the firſt and laſt Witneſs declare, they had this Relation from *Ralph Fames* his own mouth; and the other pretend not to be *Eye* or *Ear Witneſſes* unto that Diſcourſe with *R. Fames*, or the Affliction of *R. A*'s. Family: Therefore *R. Fames*, to let the World know this ſignal Mark of his being a true Prophet, he's forc'd to give out the Narrative himſelf, and to be a *Lying Herald* of his own *Vain-glory*, in which he doth not a little boaſt himſelf. In ſhort,

He avers; *That one* Richard Anderſon *a Quaker, diſputing with him, whether the Spirit was to try Scripture, or the Scripture the Spirit*; that R. A. averring the firſt, and he the ſaid R. J. being of the contrary Opinion; that R. A. ſhould ſay, *That he had authority to pronounce him*, that is R. J. *a Leper*; and that within a ſhort time after, *the Lord was pleaſed to ſmite one of* R. A's *Children* (as R. A. *ſaid*) *ſpotted all over*; *himſelf, his Wife and his other Children with a reſtleſs Pain in their Bodies*; ſo that he was forced to come again, and confeſs he was deceived; and that *R. Anderſon* ſhould afterwards come to the Anabaptiſt publick Meeting, where the Congregation prayed for him, his Wife and Children, and that thereupon they were all reſtored to Health, which afterwards R. A. keeping to their Meetings, confeſſed: This briefly is the ſubſtance of his Relation, the Particulars whereof

whereof ſhall be tryed by the Circumſtances of their own Relation, and other pregnant Proofs.

1. That R.A. of *Paxton* was a *Quaker*, as is deceitfully inſinuated.

2. That his Child was *Leprous*, and He, and his Wife and Family *afflicted* with Pain; both are denyed.

To anſwer the firſt, viz. that he was a *Quaker*, obſerve his Relation, pag. 8.

1. Wherein *R. James* acknowledges, he came to the *Baptiſts* Meeting to hear the Goſpel preached.

2. He affirms, that he was there *convinced*, and did believe, that *Baptiſm in Water* was an Ordinance of God, and that both Men and Women ought to be Baptized (*that is, Dipt*) in Water, whereby it appears, that he was at firſt of the Anabaptiſts Faith, vide pag. 8. of the Narrative.

3. But how came he to be a *Quaker*? ſee the Narrative; after he had made his *Confeſſion of Faith*, he went away, and before their next Meeting he met with the People called *Quakers*, who told him, He muſt not look to their outward Ordinances; and thereupon he much contended againſt the Baptiſm, (that is Dipping) of Water; What, therefore a *Quaker*?

4. Appears it that ever more then once he went to the *Quakers*? *Ralph James*, the Relator, was preſent with him; ſo he might have been ſo ingenious to declare that part of Truth, and not put us to the trouble of ſearch.

5. Yet in his Letter before the Narrative he affirms, that R.A. never went to the *Quakers* more, but continued at the *Anabaptiſts* Meetings till a Warrant came to break them up, then he went away; ſo that it doth not appear

but

but he better deſerves the Name of an Anabaptiſt, then a Quaker, by thus much of his own ſhewing.

6. But where did he meet with the *Quakers?* or how long was he with them were worthy of our Knowledge: Anſwer,

A Relation ſubſcribed by the ſaid R.A. bearing date the 20th of the 1ſt Moneth, called *March*, 167'. atteſted by one *Katherine Hall*, an Inhabitant in *Panton*; and alſo, *Lawrence Marſhal* and *Thomas Richardſon*, Perſons very well known in that Country, gives us this Account, *viz.*

Richard Anderſon ſaith, "That he never was at a *Quakers* Meeting, ſave only he being at *Lincoln* at an Aſſize-time about Eight or Nine Years ago, he heard one ſpeaking about a Quarter of an Hour, and ſeeing *Ralph James* come by called him to hear alſo; the Perſon that ſpoke was within the *Grate*, a Priſoner; and that he never had any further acquaintance or knowledge of them or their Principles, ſave only he once had a Book, that ſpoke of the Suffering of the People called *Quakers* in *New-England*.

So that it appears, that his hearing a *Quaker* a Quarter of an Hour through a Grate (in company of his Elder) and declaring his diſlike to their Water-dipping, is the ground *R. J.* and his Brethren have to call him *Quaker*. And admit he did diſcourſe for the Light of Chriſt within, when it gave ſome ſight of the *Baptiſts Darkneſs*, his Inſtability and Uncertainty; as it proves him no *Quaker*, ſo its no Proof againſt the *Principle of Life* within, nor at all doth it invalidate its Authority, as Guide and Rule both of Mind and Actions of ſuch who *faithfully obey it*. Not a word in their Narrative that he made his Confeſſion of Faith to or amongſt the *Quakers*, as he had done to the *Anabaptiſts*; why then is he called a *Quaker?* for afterwards he never had

had further Acquaintance with them: Surely any rational man will Laugh at this their Folly.

2. But to the second Averment of the *Anabaptist*, that R. A's. Child was *Leprous*, and Himself, Wife and Children afflicted with Pain: How's that proved? the Front of their Pamphlet boasts of credible Persons Eye and Ear Witnesses, which we expect.

1. View the Narrative it self (says *R. J.*) one of his Children (as he said) spotted all over: *Where's the Eye and Ear Witness?* What, such a Hand and Token of God and not to see it? An Elder of a Church, and not to visit a distressed Family? Uncharitableness beyond measure! Was there one of his Neighbours, Kindred or Acquaintance that saw this? No, Do any other of the Testators say, they saw it? No, not a word of that; for had they averred such a thing, the contrary had been with much ease prov'd against them, by the whole Neighbourhood where he liv'd; but they all say, R. A. *said so*; and it proving false, these pieces of Deceit, with as great Facility as Confidence, charge the poor Man with Lying to them, if it were not so; and thus remains the Controversie at this day. But further,

2. Can any man believe that such a *Judgment*, and such a *Mercy* should attend a *Family*, and the Remembrance thereof should not engage *him*, that had received so great a *share* thereof, to proclaim it first; but here appears the very contrary under his own hand.

3. Read the holy Scriptures of Truth; did *Christ* himself, or the *Lepers*, *Halt* and *Blind* spread abroad the *Miraculous Works* wrought upon them? Did he ever go back to such as were *healed*, and entreat them to speak, that his *Father might be Honoured*, as *Ralph James* declares he did in his Letter of the 16th of *February*, 1671. pretending he had no other End, *but that God might be Honoured.* O horrid Hy-

pocrisie

pocriſie and Deceit! It is impoſſible that ſuch an Impoſter ſhould fix a Credulity in any man, having his Wits, of the verity of ſuch a *Romance?* ſurely no.

4. Suppoſing this man told his Elder, that he ſhould become as *Miriam*, according to thoſe frequent Confeſſions which this Preacher makes (for himſelf and Brethren) to his God, or that he ſhould be full of *Spots and Sores from the Crown of the Head to the Sole of the Foot*; what then? muſt it needs be meant outward viſible Diſeaſes? does the Preacher mean ſuch when he confeſſes to God, *That there is no part which is not infected?* nothing leſs: whether he ſaid ſo or not to the Preaching *Anabaptiſt*, is not material for us to anſwer; for that proves him no *Quaker* in Principle or Practice, although diſſatisfied with the Anabaptiſts Railing. Probably that poor man frequenting their Meeting, hearing his Preacher intollerably inveigh againſt the abſent Quakers, manifeſted his Diſcontent to ſuch Diſcourſe; and in the heat of his affection might afterwards ſpeak to the Preacher, as the Preacher uſually doth in his Confeſſions to his God, that he ſhould be as *Miriam*, and for any thing appears he may be ſo to this day.

5. But where is the evident Token of God's Diſpleaſure, and the Juſtification of this Hypocritical Elder before the poor Publican, and the Eye-Witneſſes of theſe viſible noiſom Diſtempers they boaſt of? Not one Neighbour a Witneſs to this pretended Prodigy, but ſay, *He ſaid ſo*; a poor Proof to charge a ſingle Perſon, and much more inconſiderable to charge a Body of People.

6. But ſince (he ſaid ſo) is all his Charge, hear alſo what he has ſubſcribed, then take the natural conſequence of its truth or falſhood, who affirms, That he was clear and his Family from any ſuch *Diſtemper* as bodily Leproſie, but that he was

toſſed in mind by their windy doctrines he owns, ſubſcribed the 20th 1ſt Mon. 1670.

7. As a further Teſtimony, *Katherine Hall*, that for many years has habited by him in *Panton* affirms, ſhe *never knew nor heard any thing of ſuch Infection or Diſtemper amongſt them*, witneſs her ſubſcription 20th 1ſt Mon. 1671.

How much Truth there is now in their pretended true Relation, let the impartial Reader judge. But to do theſe Impoſters Juſtice; let's examine their Witneſſes, elſe they'le pretend they had no fair tryal; we might object againſt them as Parties, and ſo ſet them aſide; but let's give them liberty, their Evidence I queſtion not will appear as deceitful and confuſed as their teſting Preacher, and center in one and the ſame pitch of Falſity and Folly.

1. *Peter Stacy*, an *Independant*, was at *Raſon* Fair the 14th of *September*, but what year he omits, for fear the diſtance of time appearing might invalid his Teſtimony, but yet avers that then R. A. owned the truth of the Relation which was made but the 27th of *April* laſt, to which he ſubſcribes the 24th of *February* 1671. which was above two Moneths before the birth of the Narrative; this deſerv'd an *Errata* to help *it*, or a *Poſt* to help *him*.

2. *John Laming*, the 18th of *April*, aſſerts, that the Paper of the 27th of *April*, 1672. was truth; he might have ſaid, that *it would be true* (and as *J. Anderſon* told him) for he pretends not to be Eye or Ear-Witneſs to any thing, but the *poor Man bleſſing his Child*.

3. *Tho. Baldock*, he's one of the pretended Sacrifizers for the Leper, and atteſt, that they deſired the Churches Prayers for the Recovery of the great Judgment, but not a word of any Anſwer they had. What's this to the purpoſe?

4. *Thomas James* affirms, that *Febr.* 29. 167$\frac{1}{2}$. *Anderſon* the

the *Quaker* did confeſs the truth of what's aſſerted againſt him, and that he confeſſed, that his Wife was never at ſuch a Meeting before; which may very well be, and moſt probably ſhe never was at any ſuch ſince, by any thing they pretend, or has been heard.

5. But laſt of all, to cloſe with an infallible Eye and Ear-Witneſs, ſubſcribes *John Green*, and he affirms, that *Ralph James* has been an Elder of a Congregation many years, and that he had the Relation *ſome months ago* from his own *mouth*; truly this ſhall be granted to *J. G.* but why then in his very laſt Letter to his Elder R. J. ſhould he deſire a Reaſon, why this great Handy-work of God hath been ſo long conceal'd from publication, when he himſelf knew of it ſome months before? as alſo *Ben. Morley*, as J. G. affirms: whether J. G. be not as much Fool as Knave, by his own Handy-work, let his *Brethren* judge. And now let the World judge, whether they have made a better Relation then a mixture of Malice Lyes and Folly, which needs not greater Proof then its own confus'd Fragments together to evidence it.

And its worthy remarking, 1. The horrid Deceit of this hypocritical Fraternity, that in all they write there's no account of the year this *miracle* was wrought in, ſo would have it preſumed as of Yeſterday, the more to take with & amuſe the Ignorant, although the Story is of 8 or 9 years ſtanding.

2. To proclaim themſelves zealous to undeceive the deluded *Quakers*, and yet keep ſuch a *Land-mark of God's Providence*, as they tearm it, *from publique view 8 or 9 years*; where is their Charity? ſhall not thoſe that cover undergo the *Curſe* of him that removes his Neighbours Land-mark? let them expound the Law.

3. And now whether their Relation be true, or a falſe forged Lye of the confederated *Independants* and *Anabaptiſts*, let the Unprejud ced and Ingenuous judge.

And

And why, O ye *Anabaptists* and *Independants*, should the Kings *Lenity* to *you*, and your *Cruelty* to *us* still be *Contemporaries?* What, shall there not be the least Relax of penal *Laws* against Dissenters, but you must still be Incendiaries against us? We do remember what use your *Brethren Independants* in *New-England*, made of their Power in the years 58, & 59. being the only Pharasaical Sects, who have most eminently Embrewed their Hands in our Innocent *Blood*; witness those our Friends your Brethren Hang'd to Death upon Trees, besides the great number you Banished, cut off their Ears, Branded with Irons, and Inhumanly Whipt, and Confiscated their Goods, and kept in Irons; besides many Instances of Cruelty in *Cromwell's* time in this our native Country, to their and your utter Infamy amongst the Tender-hearted of what Nation, Kindred and Tongue soever.

Be it known to all, we have not desire and delight to appear in this wise to vindicate our selves, but for the sake of that *Truth*, and the *Servants of it*, which the *Folly* and *Envy* of the *Foolish* and *Heady* amongst them would by such Pamphlets *vilifie* and *reproach*; therefore do we clear the more *Ingenuous* and *Unprejudiced* amongst them, believing they desire not this occasion of Contest, but have disowned and condemned those *Envious and Rash spirits*, who have been the Forgers and Fomenters of their *piece of Forgery*; some of them intimating, as is most probable, *That the Interest of their Brother* Smith, *for whom the Pamphlet was Printed, was the chief Midwife for handing out this Untimely Birth.* This briefly was dispatched to the Press, whose brevity may be supplyed by the next, in case the Forger will adventure upon a Reply.

The 16th of the 3d Moneth, 1672. T. R.

A Poſtſcript writ by *John Whitehead*, who hath for many Years Laboured in the Goſpel in the County of *Lincoln*.

Ralph James,

WHy haſt thou and the reſt of thy Brethren conſpir'd together to utter a Slander & Reproach againſt the People of God called *Quakers*, in affirming *Richard Anderſon* to be one of them; Which of all the People of God call'd *Quakers* in the County of *Lincoln*, or elſe-where, did ever own him? or, to what Meeting of that People did he ever belong? or with which of them did he ever joyn in their *Worſhip of God?* and if he was *never owned by any of them*, nor *belonged to any of their Meetings*, nor *joyned with them in Worſhip*, as certainly *he never was nor did:* And I challenge thee and them to prove, *That he either was owned, or frequented any of our Meetings in that County, or joyned with us in Worſhip*, or elſe *confeſs your Folly and Malice*, in uttering ſuch a *Slander:* For the People of God call'd *Quakers* in *Lincoln-ſhire* have had *no more to do with him, then they have with thee, and others*, who at ſome times have heard our words, and conceived Miſchief in your hearts, and then brought it forth to reproach us; and therefore turns back upon you that *Hypocriſie, Lying* and *Deceit*, which hath been hatched amongſt you, and is now brought forth *without any Proof*; that either *he was of us*, or that *his Child was ſmitten with the Leproſie, or Himſelf or Family with a grievous* Malady, ſaving his own word, whom you conclude was then a *falſe Prophet* & *deluded Creature*, both ſubject to believe and ſpeak Lyes, and therefore no *credit* can be given to the thing which ye have reported, by any that are Unbyaſed, ſeeing you have brought no Teſtimony by any of the mans near Neighbours, that himſelf or Family was viſited with ſuch grievous Maladies, which doubtleſs could not have been hid from them, if ſuch a thing had really been, nor would ye have omitted bringing their Teſtimony, (if it had been to have bin had) this eight or nine years, as ye have done, and now do, to the diſcredit of your forged Story.

THE END.